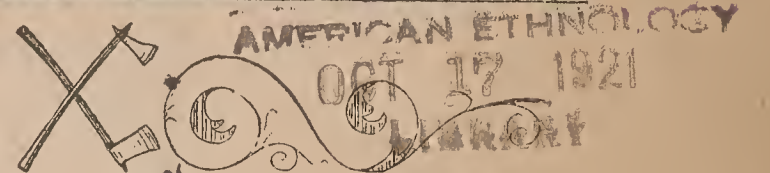




THE DAYBREAK



AMERICAN ETHNOLOGY

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CLARK

“Wankantanhan Anpao kin hiyounhipi”—Luke 1: 78.

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Wośna Kağa Tawowapi Wan

Mitakuye wašte: Ito, lehan taku wanji on wowapi cieagapi kta wacin. Hekta qon oyate iyuha wonicupi qonhan Wawokiya, Catechists na Deacon kin is eya woicupi, na heon wicohan tawapi, niyepi on econpi kin he tanyan iyoptapi tka. Itahena tona wowaši econpi naiš oichipi kin on kansu wicakiciglu zapi qon wacekiye wicaša kin hena wowicaqupi šni tka. Canku wowaši econpi qon na niyepi anpetu wanji \$2.50 yakamnapi qon wacekiye wicaša kin is eya opapi kta iyowinwicakiyapi, tka icunhan wicohan tawapi kin taku wanjikji on itanyan šni. Wowaši opapi šni nakun tanyan šni. Okolakiciye wakan etanhan wi iyohila wiši yuhapi kin he conala hea, tka wicohan econwicašipi kin he tanka. Tohan canku kağapi wanica, naiš itokeca wan on wakamnapi kta wanica canna tehiya unpi ecee. Hececa eša anpetu itopa winyan omniciye econpi kin, wayazankapi wanwicayag hipi kin, tapi wicahapi kin, na Anpetu wakan wocekiye kin el unpi kta iwacinwicayapi.

Hehan wocekiye oyanke wanji yuke cin wacekiye wicaša kin he etanhan kinhan hel makoce yuha na on peji na can kin tanyan yuha kta okihi, tka tokantanhan el wowaši econšipi canna peji na can kin iye un kta tanyan yuha kta okihi šni. Icin oyanke kin he el unšipi kin el wicaša oyasin maka iyute yankapi, na on etanhan wacekiye wicaša kin, makoce tawa šni cankel, iye cinkala can na peji ieu okihi šni. Eya oyanke huni oyate el unpi kin taku kin le on wiyukanpi, na wacekiye wicaša na owacekiye el sutaya wacinyuzapi kin on taku kin le cantewašteya wawokiyapi ecee, na he wopila tanka. Tka akeš oyanke wanjikji el togye wacinyuzapi seca, lakas wacekiye wicaša iye oyate ošpaye etanhan šni tka hel wowaši econšipi kin, na iyotaniye-kiya peji na can igni na opeiçiton canna oyate kin Tipi wakan el kawitayapi eca toke- cincin kiciyusotapi, na kiglapi ohakam hena on tokel un kta cinhan awacnpi šni. Mitakuye- pi lehan taku kin le on ieciciciyapi kta wacin. Eya Okolakiciye wakan kin on taku iwacinun- niyanpi na econunnišipi can ota iyuškinyan eca- nonpi kin on piwala ecee tka Wakantanka ekta iyotan wopila tanka heca kecanmin. Hecel ito taku epin kte cin, is eya Wakantanka on eca- nonpi na Iye on wopila tanka walušanpi nin ecanmin. Eya oyanke iyohila Tipi wakan el naiš omniciye tipi el can tona unpi kte cin wi- caša Okolakiciye opapi kin hena kiçunpi na ahipi kta iyececa he slolyayapi. Ho nakun Wacekiye wicaša nitawapi kin, can na peji ko on owicakiya po. Hecanonpi kinhan lila pila- pi na iwacintankapi kta. Ecanonpi šni na wa- cekiye wicaša oyate enitanhanpi šni hecinhan waciniwošakapi kta, na etanhan niyepi na mi- ye iyotaniyeunkiyapi kta na owacekiye kin itanyan kte šni. Ito Wowapi wakan etanhan oegle kin lenios awacin po

“Tohantu kaša tuwe zuya iyaye ca iye taku kin on icicajuju he. Tuwe hastanhanka iyu- wi wan hugle, na etanhan washuyeca yute šni he. Naiš tuwe optaye wan wowicaqu, na opta- ye kin etanhan asanpi yute šni he. Woniya

eciyanhan, niyepi el taku unkojupi hecin- han, taku nitawa maka etanhan kin mnaun- yanpi kte cin he taku tanka he.” 1 Kor. 9: 7, 11.

Wanna Lent—Akilhaniciyapi—omaka el un- yanpi kin on ito taku kin le awacin piye. Wa- wokiya, Catechist, na Deacon kin wijicapi šni, tka walipanicapi, na tuwe walipanicapi owica- kiyapi kinhan, Itancan kin taku oqupi ecee na on taku yusotapi kin iye ca wicakicicajuju kta, keyapi lo.

Oyasin micante on napeciyuzapi, na Wa- kantanka niyawaštepi nunwe.

WOŚNA KAĞA.

Omniciye Teca

Wakpala, South Dakota.

April 6, 1921.

Anpao kin: Wacekiyapi opapi tona Inyan- bosdata itimabed South Dakota ed unpi kin Šinaska etanhanpi kin ataya omniciye wan kağapi, qa he “Wawokiya” eciyapi kin hee.

Opapi kin, Wicaša wakan, Catechists qa Wawokiya unpi, qa tona wocekiye opapi o- yanke owasin etanhanhan hipi kin hena eepi.

De omniciye kin ake Good Shepherd, tipi- wakan ed March 17, 18, 19, hena ed omniciye econpi. Wicaša wakan tona ed opapi kin, Rev. Herbert Welsh, North Dakota etanhan, qa Rev. David Tatiyopa, qa Rev. P. J. Delo- ria, qa Rev. Andrew Whiteface, hena eepi. Hehan Catechists tona hipi kin, Joseph White Plume, John Redhawk, Johnson Brown Eagle, William Cross, North Dakota etanhan, Paul Yellow bear, qa See Walker, hena nakun North Dakota etanhanpi, unma Christian wi- caša. Winyan Christian hecapi ed hipi kin ataya 85 eetupi.

Hinhanna iyohina hinhanna wocekiye kin econpi ecee. Wacekiye wicaša tona ed unpi kin hena wocekiye kin hena econpi ecee.

Sunday hinhanna kin Wotapi Wakan kin Rev. P. J. Deloria yuwakan, qa Rev. Herbert Welsh he okiye, qa kpamnpi kin ed Rev. David Tatiyopa, qa Rev. Andrew Whiteface hena eepi. Wicota woyute wakan kin icupi. Wicokaya sanpa canhan program kin hena iwokdakapi, iapi waštešte kin on nahonpi kin nina iyowicakipi ecee.

Omniciye kin de en, Itancan unyanpi towa- onšida kin on okihiunyanpi kin on \$275.00 unnapepi ed un kin hena deced wawokiyapi.

Woyazan on \$62.00 St. Elizabeth's School on \$75.00 St. Philip's Chapel ed Altar on \$15.00 Goodshepherd Chapel, Residence on \$15.00 Paul Matozi convocation on \$15.00 St. Thomas Chapel ed Residence on \$15.00 St. John the Baptist Chapel on \$20.00 Cannon Ball, N. D. etanhanpi on \$21.00 Tatankae- hanni okiyapi \$5.00 Wiyohinyanpata wabde- nica on \$32.00. Ataya \$275.00 etanhan maza- ska awanyake cin tokata omniciye kte cin on mazaska yuha un kin \$7.65. Hehan president Patrick Shield tokata omniciye kte cin ed ki- çun \$35.00. Aguyapi on ed kiçun \$10.00.

Oitancanpi kin, itancan hee cin Patrick Sbiel, okihe kin Samuel Wanbdiska, wowa- pi kage cin Samuel Red Bird, okihe kin Fran- cis White-hand bear, mazaska awanyake cin

Mrs. Julia Deloria, eyanpaha kin, Mr. Martin Swifteloud.

Goodshepherd tipiwakan etanhanpi kin ni- na bdihecapi e hecen tona en unhipi kin nina tanyan unkuwapi, woyute waštešte on woun- qupi ecee. Wikoška tona ea waspanyanpi kin tanyan wohanpi canke wicalica tawoyute ece- kee unqupi, can, peji, šunkakan wicaqupi kin on tanyan unkuwapi kin on wopida ewicunki- yapi. Tokata omniciye kte cin St. Thomas Church etu kta yušanpi e hecen tokata June 9, 10, 11.

Hinhanna enakiyapi itokam tipiwakan tiyo- pa itankan mibeya inaujinpi, cekiyapi, wo- yawašte eyapi kin ohakam “Wakantanka nci un nunwe” eyapi kin ahuyayapi qa kibdeca- hanpi.

Taku naunhonpi, wanunyakapi, econqonpi kin dena on wowašake wopida unyuhapi, ecin Itancan ho atanin šni kin on iyohina uncante- pi wowašake šni qeya hiyeye cin hena en i, qa hamwicaye ca Iye ho wakan qa waonšida kin on cante wašte unyanpi qa pidaunyanpi. Qa heya sanpa “oiciya po” hecen owasin ounki- ciyapi kta e iyuškinyan pidaya unkdapi.

P. J. DELORIA.

Wowapi Maqupi

Tuttle station etanhan Anpao mitakola wa- yaotanin ciši kta lecala omniciye piunkiyapi na koškalaka lena 12 months hehanyan Wa- kantanka iyohilateya iyuškinyan wowaši econpi kta wicayušanpi. Edgar G. Bear president, Thos. T. Lance vice president, Chas. G. Bear Secretary, Wm. F. Onehead treasurer, Charg- ing Thunder collector.

Mrs. Julia T. Lance president, Mrs. Susie Matthew vice president, Mrs. Little Command- er secretary, Mrs. Alice G. Bear treasurer, Mrs. Eva Loffer collector, Mrs. Charging Thunder trader. THOS. T. LANCE. Brennen, S. D.

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Anpao duha he. Duhe kta iyececa.

ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.
REV. WILLIAM HOLMES, - - - }

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-waste Ayapi On Wocekiye

Anvetu iyohi wicokaya hee cinhan heya-vi kta:

Wanikiya waste isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kined Itanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunniciyapi: hecel Waawankdake wicaka qa wacin-yepica heca iyenakecapi kin on Okodakiciye wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakaže cin, qa tona itehan-yan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinca waste uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewicaka kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecan wicaduecet, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyatanhan, wicaša otioyohi Wotanin Waste kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku maza puza; wokokipe kin etanhan, mini wokokipe kin etanhan; makosica on wicate cin etanhan; sicaya wicakuwa toohitike kin etanhan; wocetunkda qa inahni pi etanhan: wocacinibošake qa owodutaton kin etanhan; qa oiyo kpaza itancan iciconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštampi kin icunhan waicaže cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaka wicota hecin omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya wonsida kin, Nicaje yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekdapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunni eiyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

WOWAPI WAN

BISHOP OITANCAN KIN ETANHAN

Helen S. Peabody, Litt. D.,

All Saints School, En itancan kin,

Sioux Falls, S. D.

Dr. Peabody Tewahinda kin:

All Saints School en wowaonspekiye owico-han yuha bdihenya yaškan qon he etanhan de omaka kin en iyenayaye kta keya omakiyakapi, qa dehan wayawa oenakiye kin he iye-han en nici waun kta e ekta micopi,

Tka tiyata owicohan qa Bishop Oitancan waun kin on owicohan kin hena on aotinsya waun kin on tanyan micopi kin he iyowawin-ye kte cin he eced iyokihišnimaye cin hena ee. Nici waun kte cin he eced iyomičibi qeš, qa miyelica en waun kin eciyatanhan ooskiničiye oni nitawa kin he omaka tona wowaonspekiye vuha waecanon kin qa Minahanska makece en Okodakiciye Wakan yanke cin on waecanon kin hena iyuha on ihaktaya wankanwapa-kiyahan wopida eciyiye kta owakihi kta tka eeanmin.

Wicincapina wonspe yubewicakiyapi kin, wicatanan on, qa wicotawacin on qa tohanpi on, qa woniya on oni kin on, hena maka kin de en wowašake on woecan itokeca wanji caje-yata okihihi kin isam iyeya hena wicacante qa wiconi oni kin de canipaptanye wowašake on tehanyan ipawankan ewicakde kin hena ee. Dena wowašake kin tuktetkiya yewicaye cin he mahetuya yewicaye, qa ohanskeyahan yewicaye, qa eceknana tehan wanke wicakiya ecee.

Wicoun obe kin en winyanpi kin, qa hunkuwicayapi kin, henios maka kin de e wašag-yahan wowaške on taku waste econpi kin he sdonwicayapi kin heon hececa. Wicincapina waonspewicakiyapi kin hena he wowašake kin dena he yuotaya wankanwapa koyag-wicayapi kta he taku aitananyan kapi kin ee. Iyepi iyatayena cantepi kin en ecenašni, tka yuowecihan wicoicaže iciyaza wowašake kin he ocib sanpa tanka aye, qa waskuyeca aicaže-ya eicaže ecee.

Witaya okicico en Winyanpi kin, Owoecon en tawicuwicayapi kin, Ti en hunkuwicayapi kin! Hena en towašakepi kin ohmuyahan iewicakcipahan owicayakapi kta cinpi kta hee šni. He wowašake-wan yutitan awicaye cin iyececa, he wanyakapi heca šni, qa nahonpi heca šni eša hena wicanhi pi tacankupi kin boi hošniyan wicakciyuze qa maka kin de wodowan kieaže cin hena ee.

Wowašake hececa kin hena tokatakiya owihanke waninya iyopta yanka ecee.

Dr. Peabody Tecihinda kin, wahošiye wakanpi kin etanhan Whipple qa Hare hena wakašayus ayapi kin hen wiciyohidateya wiyohpeyatawaziyata makece kin en wowašake kin de iyopteyaye kta woiyowinkiyeye iyenihantu qa detanhan eanon, idade qa OTI KIN tanyehcin ohiničiye cin he en asnikiya inunke cin he iyohakam tohanyan wi kin heceknana kadus lipaye cin he hanyan omaka ota iciyaza hecetuwanjica iyopta yankin kte.

Wicohan otokahe kin de etanhan enayakiye kte cin he Wakantanka Iye waecayecicon kta yokipi qa econničiye cin he woyatan qa wopida yaqu kte cin he nicante kin iojuna kta iyececa qa unkiš eya Wakantanka wayatan qa wopida qa niye nakun unkeniciyapi kte cin he unkiante pi kin iojuna kta iyececa qa omaka tona kin dena icunhan kpatanyanhan aniu, qa unkiyepi kin ekna en unyahiyupi qa ake idade qa Itancan winyantaokiye wicakeyahan wawokiye unkayakiyuhapi kin hena he hecetu. Ihaktaya qa pinicida kin,

DANIEL SYLVESTER TUTTLE.

Bishop Oitancan.

Dakota Wašpanyanpi Wowapi

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OKODAKICIYE WAKAN KIN ON WOI-WANĖ QEYA OAYUPTÉ WAŠAKANA

Wowanyake Okodakiciye Wakan kin de wahpani-capi kin heca awicatonwan he?

Okodakiciye Wakan kin de ohniyan Wocekiye Wowapi wan owasin akipan unpi kta e awicakiyuhe cin he iyecen oyate tuwepikeša iyuha awicawacin ecee. Otonwe tankinkinyan hiyeye cin hena ecekecen walpanicapi kin hena on awowaši ecawicakicon yanka ecee. Tona walpanica iyakapapi qa hukutaheca unpi kin hetanhan Wicaša Wakan qeya ewaecawicakiconpi kta e ahiwicakiconpi kinhan tohnina teičilhindapi šni ecee. Otonwe tankinkinyan unkitawapi kin hena ecekecen "Otonwe ihanke kuya ekta Tipiwakan" heca walpanicapi kin unpi kta e Tona Roman etanhanšniyan Christian ošpaye unpi kin etanhan unkišnana tipiwakan ota wicunkikdepi.

Iwicayušo heca wicayadapi he?

Okodakiciye Wakan kin de waniyetu 1,500 hehantanhan iwicayušo makoncaže nom yuhaun. Christmas itokam wi wanji hen Advent makoncaže eyapi kin hee, qa wetu kin en Anpetu Wakan šakpe hehanyan Lent omaka eyapi kin hee. Dena ee qa nakun makoncaže toktokeca tukten Yewicašipi on wocekiye omničiye en iyatayena keciyuhicapi, qa cni wakan kin en keciyuwašakapi, qa Itancan unyanpi Tokiconze kin yuotankayapi kta on wocekiye ocon kin hena ee. Qa egeš inknuhan-nakahya išosokiciyahan cante keciyuškanškan ocon econ hinkdapi kin hena hecetu undapi šni.

Oikduhomni heca wicayadapi he?

Ho, tona wakanhejapi ehan iyaunpepicašni unpi kin ehantanhan Wakantanka etanhan tokan iyayapi kin hena owasin wicetokam ohniyan ayutaninyan wicakiciyuzapi. Qa nakun "Iye touncaže ivececa unkağapi kte cin" hehanyan omaka owasin katinyeya iyopta yankin kta he hecetu.

China en taku wakan itonpišni kin kektopawinge ota, hena ehna nom itancanpi kin, Confucius qa Buddha, hena eepi. Chinese wicašta wan, Christian heca wan, Confucius qaiš Buddha, qa Jesus Christ kici sakim token wicohan yuhapi kin he iyacinyan woyakapi wan, qa hitunkakanpi wan iyecen tanyan owicayake, qa heya:

Wicašta wan makohdoka oiyo kpaza, mahentuya wan ohna ohinhpaye. Sicut a hdihdidan kin en wanka, kiunniyan, qa weau; onšiyahin howaya wanka, qa ecaca inajin kta okihi šni. Confucius hen icahda omani, makohdoka tete kin etkiya u, qa heya;

"Wicašta onšika! niye on nina cante mašice do. Tokeca winitkotkoke hee qa hen mahen iyoyahpada hwo? Ito taku wanji iwahokociye kta ee: Tukte ehan yahdinayape einhan, ake hen mahen iyohpaye šni wo."

"Wahdinawape kta owakihi šnido," wicašta kin howaya eya.

Buddha wošnakağa wan iyokihe en hi; en aokasin, qa wicašta kakija wanke cin opahita najin qa heya, "Wicašta onšika! hen nunka wanciyake cin on nina hin icanmašice do: tukte ohna oyakihi, qa wankankiya ayulam yaku, qa ohdoka kin hanke eecen yahdi kinhan, hehan isto iyohiciye kta, akan icieu owakihi kta nacece do.

Tuka wicašta ohdoka mahen yanke cin eca-ca oičihišni. Siha on najin kta, qaiš huha unmana ešta yuškankškan kta okihi šni.

Hehan iciyamni Jesus en hi. He howaye cin nahon. Unkan ohdoka cete kin ekta mahen i. Isto iyotanwašake cin iyohiya. Qa wicašta onšike cin oyuspa. Wokokipe ohdoka kin, qa upšija linca etanhan," yuwankan eyaku. Kiunni kin hena asniyan. Siha kin imni-ja wan akan ehde, qa cankuye cin kiciyusuta, qa heciya, "Iyaya wo, qa icimana wahitani šni wo."

De ohnayan Itancan kin isanpa taku wakan tokeca yuhapi kte cin he woyušice. Wawokiyapi nin ehpeunyanpi ecee.

REV. JOHN FLOCKHART, Greenwood, S. D

THE DAYBREAK

Aug.—Sept., 1921

The Value of Meditation

A paragraph on Meditation, with the usual characteristic beauty and helpfulness of its author, was written by the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, during the Lenten season just closed. The habit of meditation, being sadly neglected not only during Lent, Dr. van Allen's lines are specially timely. His specific instruction for a good meditation, with the admirable suggestions concerning silence, the length of the meditation, and its very practical value makes this brief and definite paragraph a guide for those who wish to restore the experience of quiet waiting upon God into their lives. It follows:

We fuss too much and think too little in all departments of life. Constant activity is the pattern we follow, even though we scarcely know why; running about, talking incessantly, or reading hurriedly, attending committee meetings so as to make sure of a quorum being there, participating in "drives," organizing victory—or defeat! Necessary perhaps; but vastly more effective if we replenish our batteries sometimes. To meditate is to think continuously and contemplatively about some special truth. Specifically, it is to take some Word of God (perhaps a single verse of Scripture) and, shutting out other matters, turn our minds expectantly upon that, hoping for some direct message from God out of it. Silence is necessary, withdrawal from society is desirable. One can make a good meditation in five minutes; for experts, half an hour is short. Rightly undertaken, the time of meditation is the most fruitful of the day. Try it.

"Lord Teach Us to Pray"

I feel sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing we so need to study and practice as the art of praying aright. . . . It is only when the church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf. With disciples full of faith in

Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."—Andrew Murray.

Progress at Oneida

The Rev. William Watson, who went from us to take up the heroic task of rebuilding the ruined church at the Oneida Indian mission, writes gratefully of the interest aroused by the articles in the "South Dakota Churchman." He says: "The hall in which we have to hold our services is becoming overcrowded. It is supposed to hold 200, but we had 300 this morning. What we shall do when the days are warm I do not know, for people are beginning to faint already. Probably we shall have to take to the open air until the church is rebuilt. The bishop was here with an architect and contractor to look over the ruined church and we have had a 'bee' to complete the clearing away of the rubbish. I am most grateful for the money which has come from the Dakotas and have acknowledged the gift of the Rev. Amos Ross. Our people were greatly pleased that other Indian Christians are helping them in their distress."

It is the Heart that Counts

It is the heart that counts—what is inside. He may be dressed in expensive clothing or in patches, it matters not. He may be well up-to-date or woefully "behind the times." What he is—*what he is*. And our church, be it little or big, is what the people and their rector make it. A church is what they are. In the little country church if the people are loving and friendly and Christian, the parish is to that extent blessed. If otherwise than otherwise. In the great city parish if the people are loving and friendly and Christian, that parish too, to that extent, is blessed. It is what its people are that counts—the heart, the pulse, the life of the parish.

The Womans' Auxiliary

This year being the anniversary of the Woman's Auxiliary the following will be of interest. Mrs. Sophia Williamson writes: "The Woman's Auxiliary of the church of the Holy Fellowship, at Yankton Agency, of which I have been treasurer for the last twelve years, is without doubt the oldest Auxiliary in the state. Some of the women who are still active workers and are regular in attendance at the weekly meetings on Friday, have been diligent and regular members for over forty years, or since the organization of the auxiliary some forty-five years ago. Among the noble women of the old guard who are still active are Mrs. Red Horse and Mrs. Keeler, who are charter members; also Mrs. Lyman, Mrs. Selwyn and Mrs. Mary Ann Picotte, with other faithful workers through many years. We have regular meetings every Friday through nine months of the year, beginning the first Friday of October and closing the last day of June. Since the beginning of work last October up to the first of May we have raised about \$500. We hope to raise at least \$200 more before we close work the last of June. About one-third of the money is spent at home for the different activities and expenses of our church. The other two-thirds is at the last meeting of the year apportioned by the women themselves among the various needs of the church, principally in the Niobrara Deanery, the largest single item being aid given for support of the native clergy in the Dakota field. At our meetings we quilt pieces which have been cut and sewed at home. We make about fifty of these quilts in the year, which find a ready sale at five dollars apiece. The material of which the quilts are made is all donated. Also during Lent we made aprons and other fancy work which was sold after Easter. Once every month we give a dinner at which we often make as much as \$50. We try to be of help to the sick, visiting and having prayers with them and helping in whatever way we can. We are trying to be of help in the work of the Church and of the Master. We are endeavoring to make our society attractive and helpful to the young girls and women. Among our most enthusiastic and best workers are some of the young girls. We ask that you will remember us in your prayers that we will have more success and be more faithful in our work for the cause of the Master."

A city set upon a hill cannot be hid, neither can a school even though that school be so young an infant as our first Summer Conference for the Missionary Districts of South Dakota and Nebraska. Let me tell you about this lusty babe.

During the last ten days of June there gathered at All Saints School, Sioux Falls, South Dakota, from eleven dioceses, bishops, priests and postulants, teachers, missionaries and students, Church men and women from city, town and prairie. And in this School, set upon a hill overlooking long avenues of trees that have changed this prairie into bowers of wooded beauty, a hundred and seven people listened to the words of some of the great leaders of the American Church, getting information, enthusiasm, inspiration, vision to carry back our homes and into our parish life. Our leaders were men and women of recognized ability in the Church. Most of them brought us the fulness of experience of other Conferences and all gave themselves unsparringly in lectures, in discussions, and in personal interviews.

The program covered some of the particular problems of the clergy, theory and practice in religious education and in women's work; a thorough study of methods and organization, scientific management of the Church School, the Church School Service League, Mission, Social Service, Christian Nature Courses, the Church Service League and pageantry. And all this in a well-balanced program. In lectures and in discussion Bishop Wise of Kansas, gave us practical suggestions for work with young people; better than that he enlarged our vision, not only of the youth in the Church, but of the Church as the Living Body of Christ in the world. It was a rich program.

For when the One Great Scorer comes
To write against your name,
He writes, not that you won or lost,
But how you played the game.

From the Gospel. Luke XIX:41: And when he was come near, he beheld the city, and wept over it.

Jesus loved Jerusalem. Every Jew did. Not only because it was a beautiful city, and the first city of the Jewish people, but chiefly because it was the centre of the Jewish religion. Here stood the Temple. Here thousands of Jews gathered every year to keep the Passover. The city stood for all that was holy in the Jewish faith.

Because He loved Jerusalem, and because He knew it, Jesus wept when He came in sight of it on His last, His triumphal entry into the city. For He knew that the people of the Holy City were not holy. The Jews scattered throughout the world thought of the Temple as the place where God was truly worshiped. But the spirit of true worship was not in the heart of Jerusalem's inhabitants. Jesus knew, for He had spoken to them the words of life, and they had refused to accept them. The symbols and the ceremonies of religion were many, but true religions was not there.

Jesus wept for the tragic failure of the city to fulfil its promise. He loved the things which the city symbolized, and the city's people, unconsciously enough, had turned the symbol into a mockery. Jerusalem was like a fig tree with abundant foliage, inviting the hungry traveler to eat and be filled, but the fruit that should have hung between the leaves was lacking. The Temple of God stood upon the hill, and endless sacrifices were offered in it, but the Spirit of God was absent.

Does not every inhabitant of a great city love it? Does he not take pride in everything which identifies it with what is noble? We all rise in defense if any one dares lay a sacrilegious finger upon some stately building that speaks of piety. Oh, yes! But let us remember that, dear as it is, the symbol is worthless without that which it symbolizes! It is good that our city should have temples and monuments that speak of faith and virtue and self-sacrifice, but what really matters is that faith and virtue and self-sacrifice shall be found in us.

SAMUEL M. DORRANCE.

Two Teachers in Fifty Years

A Bible Class in Trinity Church, observes its semi centennial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

A Brass Band for a Deaconess

Few of us know the glory of having a brass band and acrobats and sleight of hand performers at our humble birthday parties. Deaconess Stewart of Changsha does, and besides all this there were at her last anniversary celebration three hundred women and children. No, they did not all bring presents. The giving of gifts on such occasions has become such a rigid matter of form that it often is really burdensome on the native workers, and the missionaries have protested strongly against it.

Bequest to Western States

The Domestic and Foreign Missionary Society recently received \$408,000 from the estates of the late George Platt and Miss Emily Platt, of Philadelphia. This amount is to be held in trust and the income applied for Domestic Missions in the States of Oregon, Montana, Nebraska and the Dakotas.

The accrued income for 1920, amounting to a little more than \$19,000 was equally divided between the dioceses and missionary districts in these states, with the understanding that some other method of division might be determined upon in the future. A small additional appropriation was made to enable our Church school on the Oneida Indian Reservation in the Diocese of Fond du Lac to have an additional teacher.